

# BOSTON RECORDER.

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## Foreign Missionary Intelligence.

### MISSIONS AMONG THE JEWS.

From the London Jewish Expositor, Oct. 1822.

#### TRIALS OF A JEWISH MISSIONARY.

Extracts from a Journal of a Missionary tour of

Mr. Bergmann, a converted Jew, from Frankfurt.

After having called upon the Lord in prayer,

strength and blessing, whereby I might be en-

abled to contribute to the honor of my name, I set

out from Frankfurt on the 9th of May, and arrived

at the evening of H. The landlord, a sensible

man, after having understood the object of my

journey, cautioned me against the excitement of

the Jews, who were attempting to excite govern-

ment to harsh measures against Jewish converts,

since yesterday was more incensed than ever a-

gainst Christianity, because he had read in a

newspaper, that the only son of a Rabbi at H.

had been baptized at Elberfeld, and that the

readers might suppose that it was his only son.

As caution seemed necessary, and yet I was de-

termined to take some conversation with that very

Rabbi, I took the advice of a friend in a neigh-

boring place. He informed me that the Jewish

preachers and the Rabbi had, indeed, succeeded

in causing an order to be given, that no

preacher, or other inferior civil officer in towns,

should be permitted to distribute Christian Tracts

among Jews; but that this order did neither ex-

posed to himself nor to me, and that consequently

I had nothing to fear from calling upon the Ra-

bbin. Having therefore taken with me some im-

portant tracts, especially Christian passages from

Rabbinical Works, I went to the Rabbi. In re-

sponse to his first question, What is your desire?

I presented him the tracts, with the request, to

peruse the last mentioned with great attention, as

it clearly appeared from it, that the most celebra-

ted authors of the Talmud and the Cabala had,

many hundred years ago, confessed Jesus Christ

to be . . . Here the Rabbi in a rage

against me. "What," said he, "do you not

know that I can flog you, ad lametha, to death?"

"Sir," answered I, "that you cannot; for two

years since I profess the evangelical Christian re-

ligion, and think it now my most sacred duty to

make my dear Israelitish brethren also acquaint-

ed with the way of salvation. So, said he, you

are a *Moslem*; an accused, baptized; take

your things back again;—but, No, I shall

send them; but you will see that I can write

large volumes against them. That, replied I, you

are welcome to do; but your confutation must

be on solid grounds. Get you away, cried he

in a passion; only see how *mergers*—*angry*—you

made me, how my whole *guff*—*body*—

shook. Follow the *Moslem* as far as the end

of the Jewish street, cried he to a young Jew who

was present. I took a polite leave of him, and

went the same day to G.

On the 11th, I met F. in the inn, with an old

Jew, who showed much inclination to receive di-

vine truth, but could not read Hebrew nor Ger-

man. I therefore gave him some Jewish German

tracts, which he readily accepted, with a promise

to communicate them to some of his friends. I

succeeded through S. to M., where I arrived on

the 15th in the evening. On the following day,

during the ascension day, I heard an excellent ser-

mon in the church. The minister to whom I

was introduced, received me very kindly, and

was much rejoiced, when in my credential he

had the signature of Mr. Von Meier, whom he

supposed to have been one of his pupils thirty-six

years ago. He advised me to pay a visit to opu-

lar Jewish families, and foretold me very exactly

in manner in which I should be received by each

of them. Accordingly I went in the afternoon to

the house of J. R. who had known me as a Jew,

and was informed of my transition to the Christian

religion. The reception was tolerably polite, un-

derstanding conversation turned upon religion, and I of-

fered him some tracts. Then he flew into a vi-

olent passion and said, "Never presume to speak

him to receive me into his house only for half an

hour, that I might talk with him. "I shall im-

mediately," roared he, "let loose my mastiff upon

you, *Moslem*, if you dare to enter under my

roof." Now I had nothing to do but to shake off

the dust from my feet and proceed.

On the 22d, I proceeded to C. where three Jew-

ish families reside, of whom one member has been

my pupil. He was not at home; and another

was also absent. The third, who was present,

refused accepting tracts, saying, "If we have mo-

ney enough to carry to Leipzig, we want no

Messiah."

On the 23d, I arrived at B. near the boundaries

of the kingdom of Bavaria. As I was born only

one mile from that place, and had, a year ago, sent

a considerable parcel with tracts to a friend

there, a large number of Jews of both sexes, old

and young, filled the inn in the evening, who con-

tinually were whispering among one another.

Not one bade me welcome, or answered my

salutation. I asked one among them,—"How

does my brother and his family?" He re-

sponded, "Now you must ask the *Gottin*;" (*Gen-*

tilen.) When I had asked for some supper, a party

of the Jews went into another room, where the

magistrate of the place sat, with some other Chris-

tians, spoke secretly with him, and then with-

drew. The magistrate came to me, behaved

kindly, and asked me, in what place I had made

my transition to the Christian church. In Frank-

furt, said I, and if you wish it I can show you my

baptismal testimony. "I do not want it, sir," re-

sponded he, "I only can tell you that just now, I

have without ceremony sent away the Jews."

"Yes," said one, in his German Patois, "there

sits a baptized Jew, who has not even adopted

the Catholic religion, but has become a Lutheran;

& that, I should think, is not permitted." "I told

him," continued the magistrate, "that he was a

fool and a wretch, who did not know, that the

kingdom of Bavaria now contained more than

a third part of Protestant inhabitants, who enjoy

equal civil rights with the Catholics; upon which

they all took to their heels and left the house."

On the following morning I went under anxious

apprehensions to A. where my brother lives. He

is nearly 70 years old. In his younger years he

has, by journeys and mercantile connections, ac-

quired a tolerable measure of useful knowledge;

but now, several years since, he has been com-

pelled by illness to confine himself to his room.

When I entered into the house, I heard much

chiding and noise. My brother met me in a very

weak state of health, gave me a cordial reception,

but at the same time requested me to leave his house

immediately, if I would not make him more un-

happy than he already was. For his wife, when

last night she had heard of my arrival in these

quarters, had brought the whole vicinity into

commotion, to prevent my approaching her husband

and children. She has sent, continued he, my

only son to a neighboring place, nor are my

two daughters permitted to bid you welcome.

What my brother just had told me, was soon fully

confirmed; for when his wife after ten minutes

had heard of my arrival, she flew into the house

like a fury, followed by several of her relatives,

under a flood of curses and opprobrious words.

How, cried she, this *Moslem* dares to profane

my *cozier*, house! and with these words she

and her sister seized firebrands from the chimney,

to assault me; but were prevented by some men

who were present. I therefore withdrew as

quickly as possible, after having in a few words

given my poor brother an affectionate farewell,

and went into the inn. Here, in the course of the

day, I was visited by many young Israelites, who

comforted me after the painful treatment I had

suffered.

I remained in this place till the following day,

the 25th at noon, that, if possible, I might have

some conversation with my brother's son, who is

a dyer. But his mother, aware no doubt of my

desire, did not suffer him to leave her the whole

day. I therefore set out for B. where I arrived

## INTERESTING EXTRACT FROM MR. THEL-

### WALL'S JOURNAL.

Monday, June 17, 1822. Called on the per-

sons to whom we had more particular introduc-

tions, and especially with professor M. had a long

and interesting conversation respecting the state

of education among the Jews in this place. He

fears that the school will be obliged to suffer some

reduction for want of funds—the Jews who reside

here; being very few of them opulent, and the

Christians who originally subscribed, gradually

withdrawing their contributions. These circum-

stances grieved us all, especially when professor

M. gave us very interesting and satisfactory ac-

counts of the progress of the children. And still

more, because this institution appears to have been

a mean of bringing the Jews into acquaintance

and communication with Christians, of which one

anecdote struck me particularly. Professor M.

having assisted at the public examination on one

occasion, when all was concluded, asked if he

were permitted to speak a few words—the Rabbi

readily granted—the Rabbi led the way to the

place from which he was himself accustomed

to address his congregation, (for the examina-

tions always take place in the synagogue) and

in sign of honour and esteem, the curtain

was drawn aside from before the books of the

law; which (as you know) are always deposited

in a closet at one end of the synagogue; and pro-

fessor M. taking for his text, Proverbs xxii. 6, ad-

dress first, the parents and teachers, and then

the children, urging upon both, not only the ne-

cessity of diligence and mental improvement; but

the necessity of true morality and of inward reli-

gion, the nature of which he illustrated out of the

Old Testament by two or three instances; insist-

ing upon this as the great object of all instruction

—as it matters little how much wiser children be-

come, unless they also become *better*. "I told

him," continued the magistrate, "that he was a

fool and a wretch, who did not know, that the

kingdom of Bavaria now contained more than

a third part of Protestant inhabitants, who enjoy

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## CONVERSATION WITH A JEW.

Saturday, June 22, 1822. In consequence of

the kind offices of one of the gentlemen upon whom

I called yesterday, two Jews called upon me this

morning, and I had much friendly conversation

with both.

The first was Mr. C. He is a man who reads

and enquires much, (even reads many Christian

books) is a great admirer of the morality of the

Gospel; and attends the Christian churches in

this place occasionally. He seems also very de-

sirous of improving the moral and intellectual

condition of his countrymen, though he is evidently

yet ignorant of the ONLY EFFECTUAL MEANS.

When he came in, I was looking out a few par-

ticular tracts which I wanted, and thus a num-

ber were laying scattered on the table; this natu-

rally introduced a conversation about the Tract So-

ciety, and I asked him if he wished for copies of

the several publications; this offer he eagerly ac-

cepted, and I gave him a single copy of each

tract, so far as I had them by me at the time, and

intend to send him a complete set as soon as op-



May 1, 1822. I called again on Rabbi Joseph Ben Sachariah Samari, and asked them who was the author of Psalm cx. The answer was, David. I asked them, Whom does David call Lord? They confessed that they were not able to answer that question. Rabbi Joseph however has returned to me the New Testament. I went then to Rabbi Mendel, the high priest, several other rabbies and students were assembled there. Rabbi Mendel expressed his desire of seeing me turn again to Judaism, and he added to it, that he has some hopes on the following account:—First, That I never play cards, detested by Jews. Secondly, that I never went into the theatre. Thirdly, That I am a friend of orphans and widows, and of Jews in general, and have taken upon me the charge of their letters which the Jews wrote to Poland. I answered that the faith which I profess, my faith in Jesus Christ, enables me to do so, and that I do all this for the glory of the Lord. We argued again for some hours. When I returned to my room, Isaac Ben Solomon, Abraham Ben Jeremiah and Abraham Ben David, called on me. We sang together a very edifying Chaldean hymn, about which they were very much pleased.

May 3, 1822. I called again on Rabbi Mendel; Rabbi Isaac, from Safet, has been there again. It is a fact, that the rabbies in general, and the Talmud did not believe the eternity of hell punishment. Rabbi Mendel, who denies firmly the eternity of hell punishment, tries to prove his sentiment on this subject by Proverbs xxvi. 20,—"Where no wood is, the fire goes out." The rabbies lay then in these words the following sense, "The wood is the sins committed by men; as soon as those sins shall be punished, the wrath of the Lord shall cease, and Satan himself shall be redeemed." The second discovery I made is, that the institution of the Catholic Inquisition founded by St. Dominic, existed already among the Jews in the time of our Lord, & has been sanctioned by the Talmud, and even by the celebrated Rabbi Mosé Ben Maimon; and Rabbi Mosé Ben Maimon Hilhoth Maimonim. Rabbi Mendel and Rabbi Isaac, from Safet, made again trials of converting me to Judaism; he gave me a cup of wine to drink his health, and desired me to ask the blessing over it, after the rite of the Jews; I immediately complied with his request, & said, "Blessed art thou, O Lord, our God, King of the world, who hast created the fruit of the vine." I added to it as usual, that I shall always accommodate myself in all these things to the customs of the Jews, which are not opposed to the tenets of Christ's doctrine. I desired again the permission of sitting with them in the Jestuba (college) and read with them the Talmud, for I perceive every day more the advantage of it, to be able to argue with them upon their own ground, and after their own style and manner. Rabbi Mendel was almost disposed to comply with my wish, but Rabbi Isaac, from Safet, observed, that I must first acknowledge my belief in the Talmud.

May 4, 1822. Several Jews called on me, and desired New Testaments, Tracts, and Bibles. I gave them the books gratis. They read them in the streets, but the Jews from Barbary took them out of their hands, and burnt a great many of them. Many Armenian and Greek priests called on me to-day, and desired to purchase Greek, Arabic, and Armenian Bibles and Testaments, but I have not been able to comply at present with their wish; I therefore, wrote letters again to John Barker, Esq. in Aleppo, and to Peter Lee, Esq. in Alexandria, to send me Bibles, Testaments and Tracts.

May 5, 1822. Abraham Ben David, who, I trust, has been converted to the knowledge of Christ, called on me, and told me that the chief Rabbies have this morning proclaimed in the synagogue, that every Jew must burn all the Hebrew Bibles, (Hebrew edition) on account of the Samaritan text, and likewise of the crosses which are to be found in the notes! To prevent to great an evil, I wrote a letter immediately, in Hebrew, to Rabbi Jonh Toph Danum, to Morenu Meyahis, and to Abraham Hadid, the first high priests of the Spanish persuasion.

Translation.  
"To the Rabbies, the Princes and the learned!  
I have learned that public orders have been given in your synagogue, that the twenty-four books containing the Old Testament, should be committed to the flames. I desire, rather, to receive them back; if not, you shall pay me the whole price of the books, and all expenses of them, for I have given them to you to learn from, and not that they should be burnt. Woe be to you, shepherds of Israel, saith  
Joseph Wolff."

P. S. That mark which you suppose is a sign of the Cross, is nothing but a mark of Keri & Ketib. I sent the letter by means of the converted Abraham Ben David, to Morenu Meyahis, who called together all the great men of the Spanish Jews, and consulted together for half an hour, and sent then the clerk of the synagogue to me, with their compliments and the desire to go there, and drink a cup of coffee with them in the committee house of the Spanish Jews. I went immediately, and took with me my Greek servant Antonio; Abraham Ben David and the Jewish clerk accompanied me there. The committee house was so much crowded with Jews who desired to hear the intentions of my operations, that many of them were obliged to stand without the doors of the hall. Morenu Meyahis, Morenu Rabem, and Morenu Koba, sat upon the divan; they arose as soon as I entered the hall, and gave me a seat between them—very venerable and mildly disposed gentlemen indeed! Morenu Meyahis asked me in Spanish, whether they might converse with me in Hebrew? I said "yes."

Morenu Meyahis. "Some of the Jews in Jerusalem are partly from Salonichi, partly from Barbary, and others from Poland; many of them are rough and ignorant, and are not able to discern good from bad, or bad from good; many of them do not know their own law, and we must therefore watch over them, we are not bad Shepherds; we have seen the copies of the Old Testament which you have distributed among the Jews of this place, and we have observed in the notes of them, the text taken from the Samaritan Codex (Deut. v. see note), in which is said, 'I have commanded you to day upon the mount Gerizim.' We know very well that this is not in the text, but in the notes; and that it is not the intention of the English nation to make us believe in the authenticity of the Samaritan Codex, but see Rabbies only are able to distinguish this; the youth who might learn the Hebrew out of such an edition, may easily believe that that passage does belong to the text, and he may easily be induced to believe that the law does not go out from Zion, but from Mount Gerizim, and with respect to the New Testaments which you have distributed, you must know yourself, for you are of the seed of Israel, that it is against the law of Moses, which you yourself so highly esteem, and we are therefore determined to burn every copy of them."

I have distributed these editions of the Old Testament, not only with the permission, but even after the desire of Rabbi Mendel Menahem, the great Rabbi of the Ashkenazi; he sent to me the young men with written notes of him, and he desired for himself three copies of the whole Bible, as well as of the editions of the prophets and psalms, and Rabbi Mendel is considered by every one of you as the light in Israel; and Rabbi Solomon Ben Menahem Shiro, Rabbi Mosé Secot, Rabbi Isaac, from Safet, men zealous in the law, have followed Rabbi Mendel's example, and the Bible does not deserve, in any case, to be burnt. And with respect to the New Testament, I must observe, that I do not believe it is perverting the law of Moses and the prophets; it establishes the Ten Commandments, explains them in all their parts, and establishes the great truth, that Jesus of Nazareth is the Messiah of the Jews, the Son of God! This New Testament is the very same predicted by Jeremiah the prophet, and on this account I distributed them; but as you are determined to burn them, I shall not make longer any

more presents of them, for I have given them to be read and not to be burnt; this my sentiment, I declared, after their manner, on paper.

Morenu Koba. Why did you say "Woe unto us shepherds of Israel?" It is the tenet of the Talmud: "A Torah written by heretics must be burnt."

Morenu Meyahis. Let us not quarrel, but be friendly together; we will with all our hearts receive from the English nation, copies of our Bible, but without notes, without commentary, without any preface, and without any Latin character.

All. Amen! Amen!  
Rabbi Mendel and the old Rabbi Joseph Ben Wolf entered the room. All arose from their seats. I. Rabbi Mendel did not desire me to distribute the copies of the Old Testament?

Rabbi Mendel. Yes.  
Morenu Meyahis and the other, explained then to him their reason, as above mentioned, for their desiring me not to distribute them. He conceded to their decision, but he recommended highly the editions of the Hebrew prophets and psalms, published by the London Society for promoting Christianity amongst the Jews—and they intreated me again not to distribute New Testaments any longer. I gave them therefore, my word of honour, on paper, not to make presents of them any longer, neither of the tracts, among the Jews in Jerusalem, after (as observed in writing,) I perceive that they are determined to burn every copy of them. This does, however, not prevent my sending copies of the New Testament to those, who, I am sure will not burn them.

Morenu Koba. Why do you not believe in Moses and the prophets?

I. God forbid that I should not believe in them! I hope, by the grace of God, to lay down my life for them, and I exclaim every day, "hear Israel, the Lord our God is one Lord! I blessed be his glorious name; his kingdom endureth forever!"

Morenu Koba. Why do you add to the words, "Hear Israel," the words, "Blessed be his glorious name," &c. words which our Rabbies used, in which you protest not to believe?

I. I shall always acknowledge those expressions of the Talmud as beautiful and good, and agreeing with the contents of Holy Writ.

Morenu Koba. Why do you believe in Jesus of Nazareth?

I. Because he has proved by the prophets, as by the wonders and signs he wrought, that he is the Christ, the Son of God, and thus he did by his doctrines.

Morenu Koba. Jesus Christ was a prophet, a dreamer of dreams, who said, "Let us go after other gods," & we have therefore put him to death.

I. A scribe asked Jesus, which is the first commandment of all? and Jesus answered him, "Hear Israel, the Lord our God is one Lord!"

Rabbi Mendel. Moses said, "If he shall say any thing to us which we have not known, that a child should be born without father; We know Jehovah who is One, and whose name is ONE, we know no Son of God."

I. The text says, "After strange gods which thou hast not known!" farther, Moses knew that the seed of the woman not the man, should bruise the serpent's head. Isaiah knew that the virgin should conceive; Jeremiah knew that the Lord had created a new thing in the earth, that a woman should compass a man; and Zechariah knew that he was the fellow of God; Isaiah that a Son was given us!—Adam was born without a father!

Rabbi Mendel. If God had intended to perform a miracle, why did he not make that a man should bring forth Jesus Christ, then all would have believed!

I. It is blasphemy to ask, why did God act thus? but not rather in that manner.

Rabbi Mendel. The Talmud tells us that Jesus was born of a man.

I. The manner the Talmud relates the fact, will convince every reasonable man, that the Talmud tells monstrous lies!

Morenu Rabenu. He has given a new law, which is against the law of Moses; he has abolished circumcision; abolished the Sabbath day, and you eat swine's flesh.

I. He has established the new covenant predicted by Jeremiah and Malachi; the ceremonial laws of Moses have only been types and figures of a better one; the statutes of Moses have been those that were not good, and judgments whereby they do not live. Circumcision of the flesh has been only commanded to the Jews and their descendants, but not to Gentiles, and that circumcision of the flesh commanded to Abraham and his descendants has been given to prefigure the circumcision of the heart. Christ and his apostles have, however, not abolished circumcision among the Jews converted to Christianity—their great doctrine has only been, that the Jews shall neither be justified by the circumcision of the flesh, nor by observing the ceremonial law of Moses, but by faith in Christ which produces conversion of the heart. And you cannot say that I am eating swine's flesh, for you have never seen me eat it, although I believe that nothing is sin which enters the mouth, but that which cometh out of the mouth!

Mendel. Jeremy has predicted a new covenant, but not a new law.

I. The covenant made with Israel consisted in his having communicated to them his will by the Torah. I challenge all the Rabbies here assembled, and all the Rabbies upon earth, by telling you, that no Rabbi is able to give a reasonable interpretation of Isaiah liii. but applied to Christ, all becomes light as the day.

Mendel. Jesus was—  
I. (interrupting him) The Son of God.—All the Jews assembled in the hall listened with the greatest attention. My Greek servant, Antonio stood out of door, and argued with the Jews from Rhodus, who speak the Greek tongue; but, alas, Antonio knows too little hitherto of the true spirit of Christianity to be able to convince a Jew.

Abraham Ben David becomes daily more bold in maintaining the truth, and is therefore, persecuted by the Spanish Jews. He learns now by heart, passages of the New Testament. After I was returned to my room, several Jews who heard me arguing, called on me. Abigdon Eliezer, whom I knew already at Alexandria, was among them. We argued until 4 o'clock in the evening.

The Greeks receive the word of God with gladness and eagerness. Aletheia! Aletheia! is the general exclamation of them as soon as they see me in the street, and the Armenians follow their example. I never took my walk without having been asked whether another stock of New Testaments will soon arrive.

May 11, 1822. Took again a room in the Armenian convent, for the house of the Turk has been too unhealthy. I have distributed again some hundred tracts among the Greek inhabitants of the holy city. I never take a walk without being intreated by Greeks and Armenians for tracts and Bibles, and even many of the Catholic inhabitants, in despite of the excommunication of the Greek. I am, Yours, &c. JOSEPH WOLFF.

The dark ages.—"For some years," (says Cardinal Bellarmine,) "before the Lutheran and Calvinistic heresies were published, there was not, as contemporary authors testify, any severity in Ecclesiastical judicatories, any discipline with regard to morals, any knowledge of sacred literature, any reverence for divine things, there was not almost any religion remaining."

Was not this emphatically a day of gloominess and thick darkness? Then, a cardinal himself being witness, was no reformation of religion wanted?

CANDOR.

Fire.—In the night of the 27th ult. a Baptist Meeting-house in Russell, was consumed by fire. It is supposed that the fire was set by Joseph P. Andrus, who had previously been punished for disturbing the worship in that house. He is now in Jail to await his trial in March next.

## Missionary Intelligence.

Condensed for the Boston Recorder, from the Missionary Herald for December.

### MISSION IN CEYLON.

The last joint letter of the missionaries is dated May 30, 1822. We select the following facts. Mr. Woodward returned from Calcutta to Jaffna with improved health, January 16.—The little daughter of Mr. and Mrs. Richards died on the 31st December.—Some new symptoms had excited fears that the dissolution of Mr. Richards was not far distant.—Three Bible Societies were formed in Jaffnapatam in the year 1821, one consisting chiefly of native Christians; another almost entirely of heathens; the third, auxiliary to the Colombo Bible Society, and composed of Malabars, Portuguese, Dutch, English and Americans. 1200 rix dollars per ann. were subscribed to the last, and several hundreds to the two others.—Some schools that had been suspended for want of funds were resumed; the spasmodic cholera, had nearly ceased its ravages; the schools and congregations that had been thinned by it were in most cases filled up as in times past.

Preaching the Gospel.  
We feel confident that there never has been a time, when we could more emphatically say, "Knowledge is increased." After the more regular service in the forenoon at our stations, on the Sabbath, six Missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally send forth by two and two, are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the Gospel, or of reading Tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

The method of spreading the Gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females which have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached Gospel.

Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighboring islands. On these tours we spend much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty stores would not always afford our necessary food. It is our grand object to preach the Gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of Tracts and books, are very numerous; and it is matter of deep regret that, thro' the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed.

A boarding-school is established at each of the stations; the care and instruction of these schools devolves chiefly on the females of the Mission, assisted by natives; much religious instruction is imparted by means of them, and a great change is speedily effected in the habits of the children.

### Abandon to the Church.

In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford & Mary Fox, & the hired man of Mr. Richards, David Smead, were admitted to the church. One of the girls and the hired man received the ordinance of baptism; the other being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the Word of God, as well in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

A boy, named S. B. Gautier, belonging to the boarding-school at Panditerpo, has also been admitted to our church. For some months past there have been favorable appearances at Oodoville. Some individuals connected with the station, and two or three in a neighboring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding-school, one male and one female domestic, and a woman in the neighborhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermons, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord's Supper was then administered, & the whole concluded by singing the doxology. This was a most interesting scene. We had never before witnessed the heathen coming to Christ, bearing their children in their arms. We had never before at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached Gospel, as was the case of the woman in the neighborhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion with the Father, and with his Son Jesus Christ.

These persons have all been more or less opposed by their relatives; and this opposition has served to "give the best proof of their being renewed in heart."

[Two others from the heathen have offered themselves as candidates for admission to the church; but, though nothing appears against them, while there is much in their favor, a longer trial seemed to be expedient. One of them whose name is Pandaram, resides in Tillipally; the other resides in Oodoville, and is the husband of the above-mentioned.]

A Christian Marriage.  
At Tillipally, on the 3d of April, Daniel Smead and Miranda Safford, both mentioned above as members of our church, gave their friends and relatives an opportunity of witnessing a Christian marriage. This was a new circumstance. The ceremony conducted by Mr. David, was in the

\* The original names of these girls were Chelly and Marzel.—Missionary Herald.

church, and in the presence of many heathen, principally the relatives and friends of the couple. This marriage has, for several reasons, produced considerable excitement among the people. The parties are of different casts. Smead is of the Velje cast, which, on this island, is second only to that of the Brahmins. Miranda is of the Chanda cast, which is comparatively low. According to the custom of the people, an individual of one of these casts cannot marry, nor even eat with, an individual of the other. But, at this time, prejudice and custom lost their influence, and all united in partaking of a feast prepared for the occasion on our premises. One of the most extraordinary circumstances in the view of the heathen, is, that Smead and Miranda are in the habit of eating together. This practice does not obtain, even among the Roman Catholics of this country; and the heathen think it quite intolerable that a woman should eat with her husband. We feel gratified, that this event has had a good effect, and that three girls of good cast, from the village where this girl lived, have, in consequence, been offered to become members of the school.

[The concluding remarks in the letter, though not new, are deserving of very attentive consideration.]

It cannot be supposed that a cause, in which the temporal and eternal welfare of so many souls is involved, can be carried forward without constant and extensive efforts; neither can it be supposed that He, from whose undiminished treasures all the nations of the earth are supplied, has committed his cause to such weak instruments, without pledging himself to bestow all needed aid. We feel that he has thus pledged himself, and that for any temporal enjoyment, which is, with proper feelings, sacrificed for the cause of Christ, he will restore a hundred fold in this world, and in the world to come life everlasting. We exert all to prepare for a long and vigorous struggle with the powers of darkness, and to put on the whole armour of God: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Much labor remains to be possessed, and the Missionary stations already occupied, are but poorly furnished with laborers. Every individual follower of Jesus should distinctly understand, that the work of proclaiming the Gospel to all nations, is not the work of a day. It is the proper business of life; and may not be accomplished, till our children's children more fully comprehend the nature and extent of the promises, and more promptly obeying the commandments of God, shall labor more faithfully and suffer more cheerfully, and contribute more liberally, to forward this glorious cause. In the bonds of Christian fellowship, most truly yours,

J. RICHARDS, B. C. MEIGS,  
D. POOR, M. WINSLOW,  
L. SPAULDING, H. WOODWARD,  
J. SCUDDER.

### CHOCTAW MISSION.

#### MAYHEW.

Extracts from the Journal of the Mission.  
[The journal states, that intermittent & remittent fevers, of an unusually malignant type, have prevailed, not only through the Choctaw nation, but through the western country generally.]

On the 5th of October last, Mr. Kingsbury commenced a journey to the south-east part of the nation. His object was to select a site for a new school, and to make arrangements for putting the school into operation. Two days afterwards, Mr. Kingsbury left the residence of the "Mingo," (or principal chief), about 20 miles from Mayhew.—For the support of the contemplated school, an appropriation of \$1,000 annually, for 16 years, was made by the Choctaws, in March, 1820; but various circumstances have prevented its establishment till the present time.]

The country through which Mr. C. travelled for 40 miles was a level, rich prairie, interspersed with copes of trees, like islands scattered through the ocean. Though extremely fertile, it has but few inhabitants, owing to the want of water. Scarcely any springs appear on the surface, and the brooks are dry before summer and autumn. Doubtless water might be found by digging. The remainder of the way, led through a woody country, some part of it hilly; and a barren soil, but many small streams of pure water.

#### Site of a New Station.

At the distance of 100 miles, after leaving the military road, the brethren arrived at what are called the Long Prairies, near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south. At this place resides H. Nail, an aged white man, or, as he is called, an "Indian countryman." He has married a "quarteroon" Choctaw woman. He has had 13 children, 12 of whom are living. His son, about 25 years old, an industrious, intelligent man, is settled near his father, and has a family of small children. These people have done much to improve the condition of the Choctaws in this part of the nation. Joel Nail, the son, is captain of the "light-horse," or regulating company in this district, and has much influence with the principal captains. They are very friendly to the object of the Missionaries.

[The "light-horse" here spoken of, consists of a company of ten men, appointed to act as a patrol, for the purpose of punishing offenders, collecting debts, &c. This company had its origin at a general council in the N. E. district about a year before; and was the first instance of the organization of a civil power among the Choctaws, for the purpose of executing the laws.]

As many conveniences were found in this neighborhood for the accommodation of a school, the brethren, after mature and prayerful deliberation, determined to make the first establishment at this place. A site was selected within about half a mile of the above families. It is on the east side of the Buckatunnee, a large creek, which runs southerly and empties into the Chickasaw. Preparations were immediately made to have some cabins erected, and a supply of provisions secured.

[The intelligence which follows, in respect to the progress of Indian civilization, is certainly very important. It will perhaps occur to the minds of our readers, that no attempts for the suppression of intemperance on this Christianized land, have had half the success which has attended those made among the Choctaws.—The dreadful custom of destroying infants, with its remedy, is brought distinctly to view. Every where, "the dark places of the earth are full of the habitations of cruelty."]

The prospects of this part of the nation are encouraging, as it respects civilization. Several important laws have lately been made by the chiefs, and promptly executed by the regulating company.

Law for the suppression of Intemperance.  
The object of one of these laws is, to suppress intemperance. For a long time the Choctaws have carried on a great trade in whiskey. Those who could raise money or had cattle to dispose of, would purchase large quantities in the settlements for the purpose of retailing it at a great advance upon the first cost. Four years ago, the price was one dollar for a bottle containing about half a pint. No sooner was it announced, that a cargo of whiskey had arrived, than all within hearing would assemble, and never quit the place till it was consumed. Those who had money would give it. When that was wanting, clothes, blankets, guns, and every species of property, would be freely given in exchange for whiskey, with very little regard to the comparative value of the ar-

ticles. It would be impossible to describe the evils, which resulted from the practice. Jealousy, wretchedness, quarrelling and murder, were the consequence.—This is now wholly stopt in this part of the nation. What could not be checked by the influence of the government, or the strong arm of civil power, is now completely put down by the Choctaws themselves.

#### Law respecting Infanticide.

Another important law is against infanticide. From time immemorial, the Choctaws have considered this no crime. Hundreds of helpless children have been inhumanly murdered by their parents. A young man takes a wife, and having no means of supporting a family, soon leaves her. The woman seeing herself deserted, says her child better be dead than alive. Sometimes it is strangled before birth. Sometimes the mother goes to a grave, and buries it alive, soon after it is born. Sometimes she puts it to death by stamping on its breast, by strangling it, or by knocking it on the head. Yes! this horrid practice has prevailed for ages among the Choctaws! Thanks be to God, it is now likely to be effectually checked.

A woman was lately brought before a council of captains and warriors in the district, charged with having killed her infant child. On trial it appeared that when the child was three days old, she killed it by knocking it on the head with a pine knot. She was tied to a tree and whipt till she bled. Her husband, who had instigated her to this deed, was punished in like manner. This was the first punishment inflicted, in this nation for infanticide, and it is believed, the practice will soon be abandoned, at least in this district.

#### Different Indian Clans.

On the 16th Mr. Kingsbury left Mr. Jewell to make further arrangements relative to the school, and proceeded, in company with Mr. J. Nail, towards the Chickasaw, Hiwassee, & Six Nations. These lie in a north-west direction from the site selected for the school. After travelling about 30 miles, they crossed the Chickasaw.

After having gone five miles from the first, they came to a place where about 500 men, women and children were assembled to attend a ball-play. The Chickasaw and Hiwassee captains were on the ground. The usual dance was for a while postponed, and the captains and warriors assembled to hear a short talk relative to the school. They were highly pleased that what was to be opened near them, and declared themselves satisfied with the site that had been selected.

From this place Mr. Kingsbury proceeded westerly thro' the Sixtowns. This is by far the most numerous clan in the S. E. district.

[The captain of the Sixtowns, whose name is Hwool-a-ta-hoo-mah, or in plain English, Red Fox, is an active, energetic man; possessing a great share of intelligence and firmness. He rejoiced much that there was to be a school in his clan. As the school at the Long Prairies was designed to be small, and it was desirable that there should be two in the district, Mr. Kingsbury gave assurance that he would write to the President Committee to have good persons sent, to open a school among his people. Hwool-a-ta-hoo-mah himself also wrote a letter, stating the laws he had made for the government of his clan, and his wishes relative to a school. This letter has been received. Possibly the language dictated by some white person; but, for aught that appears, the handwriting is his own.]

#### LETTER FROM THE CHIEF OF THE SIXTOWNS.

Sixtowns, Choctaw Nation, Oct. 18, 1822.  
HWOOL-A-TA-HOO-MAH, Chief of the Sixtowns, to the Society of good people who send Missionaries to the Choctaws.

Brothers, the first law I have made, is that when my warriors go over the line, among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk; the whiskey is to be destroyed.

The whiskey drinking is wholly stopt among my warriors.

The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law, that have them punished, that no more innocent children be destroyed.

The Choctaws formerly stole hogs, cattle, and killed men. I have appointed a council of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty lashes.

It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provisions.

The Choctaws have taken each other's wives, and run away with them. We have now made a law, that those who do so, shall be whipt thirty lashes. And if a woman runs away from her husband she is to be whipped in the same manner.

The Choctaws some of them, go to Mobile and New Orleans. I have told my warriors to stay at home and work; and if they go, and do not come back in time to plant corn, their corn is to be burnt down.

The number of men, women and children in the Sixtowns, is 2164.

I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been bad people, and have had no one to advise and assist us. Our parts of the nations have schools; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

This is the first time I write a letter. Last time we made laws. I say no more. I have told my warriors. I hope you will not forget me.

[Some may smile at the above system of legislation; and some perchance, may feel the want of professional skill, to explain the latter part of the statute, which respects the going to Mobile and New Orleans. For ourselves we regard the laws as the certain prelude of a more perfect civilization.]

The evils which they aim to suppress, viz. intemperance, infanticide, idleness, &c.—are the very evils, which were hurrying the Choctaws to ruin as a people.]

#### MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES.  
[This letter, which bears date of February 1822, states, that the whole number of regular pupils under the instruction of the missionaries, are then about 65. About 40 of these were at the station at Woonoh, and about 25 at Wyma. A station was contemplated at, as soon as the season should point out a desirable place for it. Several places seemed to be in many respects, interesting among others, Ohio, on Owhyhee; Lahaina, on Moorea; and Hanapapa, on Atopi. We give brief extracts from the letter.]

Printing and Translations.  
We are happy to announce to you, that on the first Monday of January, we commenced printing, and, with great satisfaction have put the press to work. We have now printed eight pages of the Owhyhee spelling book, which is in the hands of our pupils, copies of which we now transmit for the examination of the Committee, and as little curiosities from these dark lands. By the next conveyance, we intend to send a catechism, historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will give you books in this language as fast as we can make them.

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# BOSTON RECORDER.

SATURDAY, JANUARY 11, 1823.

Report of the Select Committee of the "Society for propagating the Gospel among the Indians and others in North America." Read and accepted November 7, 1822.

The Rev. Dr. Porter labored successfully in the Province and vicinity: preached 14 Sabbaths—visited 12 schools—visited the sick and 45 families. Seven members were added to the Church—five were removed by death in the joyful hope of heaven. The Bibles, Testaments and Tracts, furnished him by the Society, were distributed faithfully and received with gratitude. There were twelve persons baptized. The increasing infirmities of Dr. P. forbid him to continue in the service of the Society.

Rev. Mr. Douglas, spent one month of his mission in Alfred, and another in Waterbury and Shelburne. In A. "Christians yet maintain the unity of the Spirit." In Waterbury, Mr. D. made 12 family visits—preached two Sabbaths and six lectures, and distributed Tracts. In Shelburne he made 53 family visits—preached as in W.—visited 12 schools and found very great improvement in learning among youth. He assisted in forming a Congregational Church in the East Parish of Alfred, which is indebted thus to this Society for its present privileges and prospects.

Rev. Mr. Adams spent half the term allotted him in Vassalboro', one fourth in Winslow, and the remaining fourth in Clinton. He usually preached three times on the Sabbath, and attended to such other services as circumstances required. In V. there is increased attendance on the means of grace, and also in Winslow. In C. there would be a larger assembly than either at V. or W. if there were a convenient place for public worship; there is a prospect that they will soon be better accommodated. Mr. A. has been received in the most cordial and friendly manner.

Rev. Mr. Calf spent four weeks at Newfield, three at Parsonsfield and one at Ossipee. At N. he has raised a fund by subscription for the support of the gospel. Mr. C. not only preached the Sabbath but attended many lectures—visited numerous families, administered the Lord's Supper and baptism.

Rev. Mr. Parker preached 23 sermons at Dresden and Bowdoinham—administered the Lord's Supper twice—visited ten schools and 29 families, beside the sick—attended two funerals, and three meetings for reading and prayer.

Rev. Mr. Peet performed missionary service in New Sharon, Anson, Industry, Bingham, Moscow, Madison, Mercer, Newfield, Solon, Vassal Strip and Stark—delivered 40 discourses—visited 80 families, attended two conferences—visited schools and administered ordinances.

Rev. Mr. Kellogg has labored principally within the limits of Perry. "His labors have been more abundant, and kindly received;" "they consisted, as usual, of public preaching, private or personal instruction, family visits, distribution of books, &c. He has gained much of the confidence and esteem, not only of the white population, but also of the Indians—the Committee solicit the re-appointment of Mr. K. as eminently calculated to do good in that place.

Rev. Mr. Bigelow, by the united aid of this Society and the Massachusetts Missionary Society, has been established at Lubec, and is prosecuting his arduous labors with diligence and success. He has no brother in the ministry, nearer than 30 miles, and is almost wholly cut off from the privilege of exchanging labors. The population of that town and vicinity is rapidly increasing—its moral and religious state evidently improving. During the summer, a Sabbath School of 70 scholars is maintained. Several additions have been made to the Church—and a general solemnity prevails throughout the Congregation. We should be glad to read from the whole of Mr. B.'s interesting communication to the Secretary—but we must refer our readers to the Report itself.

Rev. Mr. Williston performed a short mission to Canada, and the adjacent parts of the United States, chiefly for the distribution of the Bible. He preached more than 20 times—and in two days found 22 families in a single town, in which there was not one whole Bible—and the next day he went to C. where the want was as great—this is a specimen of the destitution of that part of Canada.

## INDIANS.

**New Stockbridge Tribe.**—The Church consists of 22 members. The whole tribe amounts to about 300 souls—two thirds of them are making progress in civilized life—the rest are vicious. Three or four years since 70 or 80 of the tribe moved to Indiana; they cannot continue there, because their lands are sold to Government. They have made arrangements now, for the removal of the whole tribe to the vicinity of Green Bay in the North West Territory. The births in the tribe the past year, 10—death, 10.

**Martha's Vineyard and Narragansett.**—The number of Indians on Martha's Vineyard is 405. Several schools have been taught at different villages, amounting in the whole to 66 weeks; the number of scholars, 21 whites, 141 Indians. Of these, 73 were learning to write; 21 learning their letters—53 in the Spelling Book, and 67 in the Testament. These schools are under the charge of Mr. Bailey.

**Wampanoag Indians, Perry, Maine.**—Their number is 379. Mr. Kellogg has occasionally visited them, and given them such counsel as their character seemed to require. The State of Maine has made them a grant of \$400 to purchase for them a wood lot in Perry, and given them also some agricultural implements. The Governor and Council, as they have testified in a paper, voluntarily offered him by the Governor.

**Francis Tribe.**—The two females of this tribe who were recommended to the Society by the Executive of the Commonwealth, and who were placed under the care of the Rev. Mr. Noyes, for the study of our language, and for instruction, have returned to Canada—one of them, the other, having nearly completed a course of study in the family where she was placed, was furnished with proper credentials—provided with a passport and sent to Canada in July, at her own request. Her improvement in reading the English language was good, and in speaking it as well as writing it, excellent. It is hoped that she may do good in her tribe.

This Society has property invested in stock to the amount of \$25,780.—The collections made for it from May 1821 to May 1822 were \$156, 85. A donation from the President, \$500. Collection after the sermon, November 7, \$159, 87.

**Officers.**—His Honor WILLIAM PHILLIPS, President; Rev. Eliphalet Porter, D. D. Vice President; Rev. Abiel Holmes, D. D. Secretary; Rev. William E. Channing, D. D. Assistant Secretary; Samuel H. Walley, Esq. Treasurer; Mr. Josiah Salisbury, Vice Treasurer.

## JEWES.

A Society has recently been formed for promoting Christianity among the Jews at Breslau, Silesia. The Inspector, or Bishop, is President; Rev. C. Rath Gass, and O. Rath von Winterfeld, Vice Presidents; Rev. Professor Scheibel, Secretary and Librarian; Mr. Starek, Treasurer. "This last gentleman," say the Missionaries, "is the most active in Breslau, in every thing that concerns the promotion of vital Christianity, and is a treasure, as well as Treasurer to every Society to which he belongs." Three of the members, Rev. Mr. Ed. ward, Professor Fischer and Dr. Lichtenstulst are "converted Israelites, who having tasted of the cup of salvation, now stand forth to offer it to their brethren after the flesh."

Mr. Becker, one of the Jewish Missionaries in Germany, on a late tour, in which he travelled about 150 miles, distributed among the Jews, 41 Hebrew Testaments, 40 Catechisms, more than 200 Tracts and 200 Cards. He gave them only to those who appeared anxious to receive them, and who were likely to make a good improvement of them. He met with several individuals who were deterred from the profession of Christianity only by the necessity of giving up their livelihood for the sake of such a profession, and faithfully improved his opportunity to give them instruction suited to their state of mind. At Lissa there are between 4 and 5000 Jews. The Lutheran Clergymen there and at Rawicz seemed deeply interested for the conversion of the Jews, and promised whatever aid they might be able to render to the cause.

Mr. Thielwall states, that in his travels in Holland, in the cause of the Jews, he finds some of them lamenting the lifeless, unmeaning and irrelevant manner in which the worship of the synagogue is conducted among the old or orthodox Jews universally; and very desirous of introducing some improvements, so as to render the worship more edifying; for this purpose, they frequent Christian churches, and make inquiries into the employments of Christian ministers, and their manner of proceeding with the congregations under their care. "All this," Mr. T. observes, "is a proof that some feeling of the necessity of religion is growing up among them."

Ogle, Duncan & Co. London, have published a new and elegant edition of Von der Hooght's Hebrew Bible, printed from stereotype plates. Every page has been revised four times after the plates were cast, by persons familiar with the Hebrew language. Price 25 shillings in boards.

A new Religious Paper is proposed at Montreal. It will be published semi-monthly, in an octavo form of eight pages, until the subscription shall increase sufficiently to warrant its enlargement. It is to be conducted by an Association of Gentlemen, who pledge themselves that its profits, if there be any, shall be applied to benevolent institutions. It will be devoted to no party views—and will "contain the current news of the day, in all the various fields of religious exertion." The object is, to arouse a spirit of inquiry in the Canadas and excite increased engagedness in the cause of religion. "It is certainly a matter of no small surprise, that so great and powerful an instrument as the Press, should not ere this, have been effectively engaged in these Provinces to disseminate the glad tidings of the gospel." The friends of Zion will rejoice in the prospect of a Paper being established on such principles and with such views in the British Colonies at the north of us; and they will rejoice yet more, if, as we hope, an extended and efficient patronage shall be given to it. We know so little about the religious state of Canada, that we cannot but wish the success of such a paper for our own information—and a more effectual method cannot be devised to interest that country, so little known, in a religious point of view, in the affections and prayers of Christians generally, than the publication proposed. The title it is intended to bear, is perhaps objectionable; "The Christian Register," is a name assumed by the weekly Unitarian newspaper in this city—and it is certainly desirable for many reasons, that different Religious Papers should bear different names.

## RELIGIOUS SUMMARY.

The Scotch Missionary Society have accepted the proffered service of five missionary students, the past year. Their funds have continued to increase.—The Church of England Missionary Society, organized in 1800, had an average income of only £2000 for thirteen years. Its income now amounts to £32,000 and it has 200 laborers in the field.—The Maine Branch of the American Education Society held its annual meeting in Portland on the first day of the year. The Report of the Directors was ordered to be printed.—The Legislature of Maryland have a bill before them to extend to all the citizens of that State the same privileges that are enjoyed under the Constitution of the United States. The object of the bill is said to be, to remove certain disabilities under which the Jews have hitherto been laid.—A Society has been formed in Philadelphia, auxiliary to the American Missionary Society of New-York, reserving to itself the right of becoming independent of the parent Society, at the close of three years, if it shall then be thought expedient.—In the north part of Vermont are several small and feeble churches in great need of missionary aid, and willing to do for themselves as far as they are able. In some of them there has been an increased attention to religion recently, and they have been strengthened by additions made to them. In two of them, hopes are erecting for the worship of God.—The Union Education Society, formed two years since by individuals in Vermont and New Hampshire, has given assistance to 14 young men.

Some of the beneficiaries have nearly supported themselves by their personal exertions. The Society has received but inadequate patronage the year past, and the Directors have recommended the employment of a travelling Agent.—The Society for building and enlarging churches in England, have been able within a year to provide church room for 16,091 persons at the expense of £13,551; of these, 12,764 sittings are free and unappropriated. Since the year 1819, grants have been made to the amount of £53,633—and in different churches and chapels, upwards of 66,000 additional seats have been furnished, nearly 50,000 of them free. They have now nearly £12,000 on hand to be appropriated hereafter to the prosecution of the benevolent enterprise.

A Missionary who has been laboring eight months at Little Falls and vicinity, Herkimer County, N. Y. states, that he is there surrounded by 12,000 inhabitants, to a very great extent entirely destitute of a preached Gospel; in Danube, Mindon, Warren, German Flats, Herkimer and Fairfield, there is a population and wealth sufficient for seven or eight large congregations, and for the support of as many ministers. Danube contains a population sufficient for two large Societies, and has had no settled minister for 20 years. The population and wealth of German Flats is sufficient for three large societies, and they have no supply except a very partial one in the German language. All the towns of Herkimer, containing three congregations and three respectable houses of worship is destitute of a settled minister, and very partially supplied. All these places are more or less anxious to obtain the gospel, and would eventually contribute something for its support.—Almost the whole county of Herkimer, containing a population of 40,000 inhabitants, has been little better than one wide and dreary waste for many years.—The Pittsburg Sabbath School Union held their annual meeting in the Methodist Meeting-house, at Pittsburg, Dec. 25th. This Union embraces about 30 schools, 400 teachers, 2400 scholars, and is fast increasing in numbers and strength, by the additions made to it of schools in the adjacent country. It is quite common for the youth, male and female, to commit from 100 to 500 verses of Scripture, weekly; in several instances more than 1000 verses weekly are committed and recited. One young female, about 12 years old, has committed to memory, in about six weeks, the whole of the New Testament, with the exception of a few chapters. A very general seriousness prevails.

Mr. Judson, at Rangoon, has been severely sick with a fever, succeeded by the cholera; but when he wrote, July 1st, 1822, was nearly recovered. Thirteen persons in all, have been baptized; one has died in the faith, and one excluded from the church for neglect of public worship. Some of the old enquirers have fallen off; one person not yet baptized gives some reason to hope that he is a real Christian; another has lately requested baptism, and her case is under consideration. The translation of the New Testament will be completed in 3 or 4 months—printing delayed thro' want of types expected from Bengal.—Dr. Price, at Rangoon, has lost his wife, thro' the oppressive heat of the climate; she died May 2d.—The Revival in Colerain and Heath, Ms. is stated to be increasing. In the former place, 40 have become hopefully pious.—Rev. Mr. Davis, City-Missionary in Albany has found the conduct of the Poor in the Almshouse always respectful; several who have died have given evidence of real penitence. Prisoners too, have received his attentions kindly, and used well the Bibles distributed among them. Formerly he had from 12 to 16 abandoned females to address in prison—for two months before his report he had seen none there. He had given out tickets for 48 Bibles; 39 tickets for poor children to go to the Lancasterian School, and 72 for scholars to attend the Sabbath School.

A school has been established at Edinburgh, for the purpose of imparting to mechanics the philosophical principles on which their respective trades are founded. 200 members have already enrolled themselves.

The amount of donations received by the American Board of Commissioners for Foreign Missions, from November 13 to December 12 inclusive, was \$6,053, 02—beside donations in clothing, &c.

It is stated in the Missionary Herald, that probably Rev. Messrs. Goodell and Bird, the Missionaries who have just sailed for Palestine, will receive their permanent support from an Association formed for the purpose, by members of different churches in the city of New-York.

## SUMMARY OF NEWS. FOREIGN.

Accounts from Havana of the 17th December, inform that the city of Havana was in a perfect state of revolution. The natives, (Creoles) have declared themselves enemies to the Europeans, and it was expected that the matter would soon come to a serious crisis. Produce had fallen considerably in consequence of this affair. Four Spanish ships were expected from Havana, for Mexico, with three millions of dollars on board.—Paris papers of Nov. 30 say, that an extraordinary courier arrived at the foreign office from Verona, and announced the contemplated speedy return of the French Minister, the Viscount de Montmorency.—The principalities of Moldavia and Wallachia are entirely evacuated by the Turkish troops, and the strictest measures have been adopted to take up all stragglers, and convey them over the Danube.—Letters from Warsaw state that a great part of the Russian army of the west, which was to return into its present position; and it was remarked that the head quarters of the armies of the south and west were very near each other.—Cadiz papers of the 28th of October have been received. They detail numerous particulars of bloody contests between the Royalists and Constitutionalists, &c. of the general distress, which existed in every part of Spain. At the last date it was reported that the army of the Cortes, under Mina, and the army of the Regency under D. Eroles had met, and that Mina was victorious. The priests continued extremely hostile to the Constitutional order of things, and were frequently seen in the battle with a cross in one hand, and a sword in the other, animating and leading the royal bands. Their numbers were daily decreasing, and fears were entertained by their friends that they would be wholly exterminated. Portugal has agreed, in case of necessity, to furnish Spain with 16,000 infantry and 2,000 cavalry. Both parties of the Spaniards accuse each other of the most horrid cruelties and atrocities.—A new mineral earth has lately been discovered in Corsica, thought to be impregnated with small particles of gold. By chemical operation, vases have been made of it for table services, and it is found to vie

in color and lustre with the finest terrillios. The name Corsicum has been given to it. It has the property of not discoloring white stuffs, which is not always the case with gold the most purified and refined.—Paris papers mention that the Duke of Angoulême was to take the command of the French army (50,000) on the frontiers of Spain.—M. Santa Maria, Ambassador for the Republic of Columbia has been suddenly taken up and imprisoned by the tyrant Iturbide.—He endeavors to have all the Liberals assassinated; but finding that he could not succeed, he paid some serviles to say that there was a plot to dethrone him. He caused 300 persons to be arrested in one night, and it is not yet ascertained what has become of M. Santa Maria.—Kelley and Burke, whose execution was ordered to take place at Montreal on the 20th ult., have been respited by the Governor until the 20th of May next.—The London Courier of Nov. 7th, received at New-York, states that a rumour prevailed that the Congress at Verona had suddenly broken up, and the Duke of Wellington was on his way to England. On enquiry, however, it was found that no such intelligence has been officially received. It may, nevertheless, be true, as official intelligence is seldom received as promptly as unofficial.—The situation of Spain is becoming more critical every day. The Ultra-Royalists are said to contemplate forming a circle round Madrid, to cut off its communications with the rest of the kingdom. The government has to contend against foreign influence and civil commotions, with an empty treasury and divided councils. The Constitutional General Torregosa, is said to have been defeated by the Royalists with the loss of 600 men, and to have died of wounds received in battle. The Spanish Counter-Revolutionists publish a paper at Urgel, in which they assert that a French squadron is to blockade Cadiz and Corunna. Some French vessels of war have been cruising on the coast of Spain in the Mediterranean. The Spanish Counter-Revolutionists have sent to Paris to negotiate a loan.—On the 17th of October, the superb church of St. Peters in Venice, was struck by lightning. In one moment the cupola was in flames, and fell with a dreadful crash. The whole edifice was reduced to a heap of ruins.—Accounts from St. Salvador, of Nov. 22, state that the Portuguese troops, 1700 strong, which lately arrived from Portugal had had an action with the Brazilians, in which the Portuguese were eventually defeated.—On the night of the 14th ult., a daring attempt was made to cut out of the harbor of Havana, the Spanish schr. Segunda Ligera, Capt. Green; but having been apprized of the intention, Capt. G. obtained from the General of the Marines, a sergeant and twelve men, who, when the ruffian approached to the number of about fifty, discharged a volley of musketry into their boats, and kept up a fire upon them of about 15 minutes. The next day several dead bodies were found, and some wounded men taken prisoners. It is supposed that many of them have been drowned. Two boats were picked up next day with arms and ammunition in them.—Other acts of piracy too numerous to give in detail have likewise been lately committed.—A letter from Lagaira mentions that Mr. Lea has raised upwards of nine millions of dollars in London, for the Columbian government, and bought an immense quantity of clothing and other necessities for the army. Since the above was in type, we have learnt that an arrival at New-York has brought Hayre dates to Nov. 21, and from Verona to the tenth of the same month. The Ministers of the great Powers continue their labors without intermission. It has been remarked that since the arrival of a Courier about the 11th of Nov. from London, Lord Wellington has assisted in all the conferences. It has been determined to admit two deputies from Greece, and to invite the Porte likewise to send a Plenipotentiary. The principal object of the Congress is now said to be the renewal of the Quadruple Alliance. It appears that the affairs of the Greeks are going on prosperously, and there is every appearance of their ultimate success.

## DOMESTIC.

A live hog weighing 1465 lbs has been brought to New York from Troy.—According to the confession of Thomas Davis who was lately executed in Alabama for counterfeiting, he had been 38 years engaged in that business, during which time he had made from 600,000 to 1,000,000 of dollars.—A man by the name of John Richardson was tried at New Castle (Del) on 2 indictments for horse stealing, found guilty in both cases, and sentenced to be cropped, and receive thirty nine lashes for each offence, restore the property and pay a fine of four hundred and eighty dollars, being double the amount of the estimated value of the stolen horses.—Major William Howards raised this season on his farm in Kings county, (L. I.) a turnip weighing 7 3/4 lbs. and measuring near thirty inches in circumference.—Capt. Coward of the schooner Col. Ramsay at Charleston, from Matanzas, states that the recent capture and destruction of pirates off the coast of Cuba have had a salutary effect. Since the lessons taught them by the Alligator and Speedwell, no acts of piracy had been committed.—On Sunday 1st inst. says the Darien Gazette, three men by the names of Joseph Taylor, Irvin Auger, and James Auger, went down the river after oysters; on their way home the boat was upset by a sudden flaw of wind, & all hands were drowned.—A woman was lately tried at Albany for Bigamy for marrying John Butterfield while another husband, George Edge, was living; but she proved she was not the lawful wife of Edge, as a previous husband, now dead, was living when she married Edge. This extraordinary defence effected an acquittal.—We learn from the National Intelligencer that Com. Porter arrived at Baltimore on the evening of the 24th, and almost before he was known to have been in the city, bought and sent off to Norfolk, under the command of Lt. Nevell, a whole squadron of eight vessels, intended for service against the Pirates. The Commodore has proceeded to the north to procure a steam boat to form part of the expedition.

The Maryland Republican informs that Samuel Sprigg, Esq. late governor of Maryland, has headed the subscription for the benefit of St. John's and Washington Colleges with one thousand dollars.—Dr. Wells, professor of Anatomy, at Bowdoin College has recently returned from a scientific tour in Europe.—The hydraulic works, now in operation in Philadelphia, for supplying that city with water, discharge in the receiving basins three millions nine hundred thousand gallons of water every 24 hours.—Mr. E. M. Blunt, Hydrographer, of New-York, has recovered the sum of 750 dollars from Mr. Isaac Greenwood, mathematical instrument maker, of that city, for a libel respecting Blunt's Charts, &c. The cause excited considerable interest. Messrs. Emmet, Hoffman and Blunt were attorneys for the Plaintiff, and Messrs. Maxwell and Greenwood for defendant.—A respectable Committee has been appointed in New-York to collect subscriptions for the relief of Lt. Allen's family, and likewise the families of those who fell with him.—According to the statistical table, the distance between Washington and the new Colony contemplated at the mouth of Columbia river is almost double the distance between Washington and London.—Advises from Louisville, dated December 7th, state that the Ohio river was higher than it had been since 1815, and it was still rising—had overflowed the lower part of the town, so that the inhabitants were confined to the upper stories of buildings.—The Centinel asserts that 584 vessels cleared at this port the last year for foreign ports, including 30 destined beyond the Cape of Good Hope, 763 arrived, 23 from India.—The Commercial Advertiser gives a short extract of a letter from the Rev. John Summerfield, who lately sailed for Marsailles for his health, wherein he says "I am as comfortable as I could desire; in tolerable health and in good spirits; enjoying strong confidence in the providence of Him whose eye is attracted by a sparrow's fall."—Accounts from Cahawba, Ala-

bama, Dec. 7th state, that the weather has been uncommonly cold for this latitude. The thermometer has stood at 12 deg. above zero, and since has ranged between 25 and 30.—We understand from a gentleman living at the falls of Columbia, that on Nov. 30, a most dreadful tornado passed near that place in an easterly direction, its ravages were terrible, sweeping all before it; many houses have been blown down, fences scattered in every direction, and cotton fields entirely destroyed. In one instance our informant relates that a cabin was blown down, and the potatoes which were in a hole under it were many of them blown to the distance of fifty yards. The hurricane was about six miles in width, and for that distance has rendered the road from this to the falls wholly impassable for carriages, and almost so for horses. Several persons were wounded, but we have not heard of any lives being lost.—On the morning of the 14th ult. Judge Tilghman passed sentence upon Hollinghead and Scull, lately convicted of conspiracy to defraud the underwriters on the sloop Norfolk, that they and each of them should pay a fine of \$100 to the Commonwealth, be imprisoned in the Penitentiary for one year at hard labour, be fed and clothed as the law directs, pay the costs of prosecution, and stand committed until the fine and costs be paid.—The three story dwelling house occupied by Mrs. Lowell, and three other families, and the large house owned and occupied by Dr. Allen, and Mr. Bradbury, at Saco, (Me.) was, with a considerable part of the contents, destroyed by fire on the 17th ult.—The Cincinnati (Ohio) Spy of the 30th ult. states that there are now 113 convicts in the walls of the Ohio Penitentiary, and recommends the introduction of the Tread-mill into it.—A Providence paper states that on the 11th ult. Sally and Mary Keen were drowned at Valley Falls in Cumberland, the former in her 15th and the latter in the 13th year of her age, daughters of the John Keen. One of these sisters broke thro' the ice, the other ran to her assistance, and both were drowned in the presence of the father, mother, brothers and sisters, and many friends, who were unable to save them.

## CONGRESS OF THE UNITED STATES.

In the Senate.—Fifteen hundred copies of the Annual Treasury Report were ordered to be printed.—Several bills referred to the Committee on the Judiciary, were reported without amendment.—The resolution submitted by Mr. Holmes of Me. requesting of the President of the United States, information respecting the island of Hayti, was agreed to.—The bill relative to allowing a drawback on the exportation of cordage, manufactured from foreign hemp, was taken up and discussed by Mr. D. Wolf and Mr. Lloyd at considerable length.—Mr. Talbot of Kentucky, moved to amend the bill, so as to allow a bounty on cordage manufactured from domestic hemp, as well as on that manufactured from foreign hemp, which was negatived.—No decision had been made on this bill at the date of our last advices.—A resolution was agreed to, to authorize subscriptions of the stock of the Ohio, Delaware, and Chesapeake Canal Companies.—The bill for repairing the Cumberland road was postponed, after much discussion.

In the House.—A bill supplementary to the act to provide for pensioners of the revolutionary war, was read twice.—Two petitions from Pennsylvania, praying the aid of Congress, in opening a water communication between the head waters of the Potomac and the Ohio, were presented.—Certain resolutions of Mr. Cannon, relative to the improving the militia of the United States, were agreed to without debate.—Many private petitions were presented on the subjects of aid from Congress, for opening canals, post roads, &c.—The Speaker laid before the House a letter from the Comptroller of the Treasury, transmitting a list of accounts which have remained unsettled for three years prior to the 30th of Sept. 1822, and other documents, relative to debts due to the United States.—Mr. Fuller, from the Naval Committee, reported a bill to allow the mother and sister of Lt. Allen, \$150 per annum each for five years.—A resolution was agreed to, for calling on the Secretary of the Navy, for information relative to the Surgeons, Surgeons' mates, &c. on duty in the navy, their receipts, services, &c.—Mr. Taylor of New-York, moved a resolution to inquire into the expediency of allowing costs in all cases where damages may be recovered for violating the rights of patentees.

## To Correspondents.

Several Communications intended for this week's paper, are unavoidably postponed till next week.

## DEATHS.

In Boston, Mrs. Charlotte, wife of Mr. Asa Adams; Miss Pamela Carter, youngest daughter of Mr. Reuben C. aged 16; Mrs. Sally Clapp, 34; Mr. Nathaniel Gamage, merchant, 50; Caroline Downes, 4, daughter of Mr. L. F. Grosvenor; Mr. David Cole, 70; Francis Nathaniel, youngest son of Mr. Tobias Lord, 3; Mr. Joseph Blood, in the 76th year of his age; Mrs. Sally, wife of Mr. Barzillai Homes, 48; Mr. Adam French, 57. In Brighton, Mrs. Lois Park, wife of Mr. Joshua Park, 64.—In Newton, Capt. Thomas Pettie, formerly of Foxboro', an officer of the revolution, 82.—In Framingham, Col. Eben M. Ballard, 43.—In North Bridgewater, Mrs. Emilia, wife of Mr. Apollon Howard, 37.—In Newbury, Mr. Daniel Pilbury, 27; Capt Paul Moody, 80.—In Newburyport, Mrs. Polly Somerby, 79.—In New Bedford, Mr. Benjamin Brown, of Dartmouth, 85; Mr. Robert Brayton, 60.—In Canton, Mrs. Rebecca Withington, 81, relict of Mr. Philip W. late of Sharon. In Salem, Mrs. Abigail Rust, widow of the late Henry R. Esq. 76.—In Marblehead, Mrs. Jane Fetteplace, wife of Edward F. Esq. 64.—In Haverhill, Mrs. Sarah Inman, widow of the late Mr. John Inman, 69.—In Groton, Mass. Oct. 23, Miss Sarah Lawrence, 29; Nov. 23, her father, Mr. John Lawrence, 82—he could not, in the bitterness of his grief, long survive his amiable daughter; Dec. Mrs. Hannah Gragg, 54; Mrs. Ruth W. wife of the late Mr. Aaron Lewis.—In Framingham, Mrs. Sarah Coolidge, wife of Mr. Peter Coolidge, 37.—In Freetown, Mr. Joseph Thomas, 36.—In Houson, widow Deborah Hatch, 57; widow Mary Gould, 90.—In Franklin, Sarah Emmons, daughter of Rev. Nathaniel E. D.D. 37. In Phippsburg, Dec. Jordan Parker, formerly of Boston, 83.—In Reading, Mrs. Matilda Wakefield, wife of Dea. Caleb W. 36.—In Bedford, N. H. Hon. John Orr, 75. He was a veteran of the revolution, and was wounded in the battle with Burgoyne—has since filled various offices of honor and trust.—In Concord, N. H. Mrs. Elizabeth Bullen, 71, formerly of Medway.—In Newport, R. I. Walter Nichols, Esq. Naval Officer of that port, 73.—In Augusta, Me. Capt. Moses Young, formerly of Barnstable, 56.—In Saco, Capt Joseph Bradbury, 82.—In Philadelphia, Mr. John Melish, geographer, 51; Dr. MICHAEL LEIM.—In Gosport Navy Yard, Mr. Lemuel Burrill, of this city, 37.—In Charleston, S. C. Mr. Cyrus R. Keith, a native of Mass.—In Washington city, Col. David Henley, 75. He was an officer of merit during the revolution, and has filled some important stations under government since.—In Washington, N. C. Mr. Charles Cushing, Jr. merchant, 24, eldest son of Charles Cushing, Esq. of Hanson, Mass. Died at Ware, Dec. 20, 1822, Mr. Chester Hall, and on the 22d, Mrs. Agnes Hall. They were married Sept. 4, 1822.—In Keene, Mr. Lewis Reed, 37.—In Fittston, Me. on the 18th Dec. Samuel Oakman, Esq. 78.—In Norwich, Mass. on the 22d ult. Rev. Stephen Tracy, 73. In Tyngsboro', on Monday, 30th ult. Miss Abigail Hadlock, at the advanced age of 104 years, 8 months. A remarkable instance of longevity.—She was born at Gloucester, Cape Ann—was a member of the Church of Christ 88 years. For the last 60 years of her life, she resided in the family of the late Judge Tyng, during which period she performed the duties of a faithful and virtuous domestic.



## POET'S CORNER.

From the Presbyterian Magazine.  
THE CLOSING YEAR.—By W. B. TAPPAN.

Days departed! whither fled?  
Moments! whither have ye gone?  
Ye are mingled with the dead,  
Number'd, never to return.  
Time! how swiftly, silently,  
Hast thou urg'd thy mystic flight,  
To unknown eternity,  
To the whirling flood of night.  
Dying year! and is this all?  
Shuts thy scene in chilling gloom?  
Yes, and Nature weaves her pall,  
Yea, departing, for thy tomb.  
Here shall sleep the shadowy fears,  
Here the triumphs of thy span;  
Here shall slumber smiles and tears,  
Here the dreams of passing man.  
Schemes of bliss that rose awhile,  
Griefs that clouded life's career;  
Joys that dazzled to beguile,  
Crush'd alike, ye perish here.  
Sleep they all?—shall none revive?  
Year! then where thy trophies, say?  
What shall in thy annals live,  
Live, when Time hath pass'd away?  
Shall the deaf 'ning battle shout,  
Urging on to victory?  
Shall the victim's blood, poured out  
To the idol-deity?  
Furl thy banner, Glory! furl it,  
Trophy of the slaughter ground;  
Time, the conqueror, shall hurl it  
To Oblivion's dark profound.  
Stands the proud man's dwelling, rear'd  
On the wreck of poverty?  
Triumphs yet the oppressor, rear'd,  
Mocking tears of misery?  
Yet the flame of Envy burneth,  
In that breast broods hateful vice,  
Wretch accur'd!—sweet Mercy spurneth  
The cold heart of Avarice.  
Perish these—let none revive!  
Year! then where thy trophies, say?  
What shall in thy annals live,  
Live, when Time hath pass'd away?  
Saw ye not Compassion's deed,  
When, to sooth a brother's moan,  
Pity flew to misery's need,  
'Tis recorded near the throne?  
Heard ye not the balmy voice,  
Grateful as the dew of heaven,  
When a brother bade "rejoice!"  
"Sin no more, and be forgiven!"  
Dying Year! then not in vain,  
Meteor-like, thou'lt glided by,  
Moments! ye shall live again,  
Deeds of mercy never die.

## MISCELLANY.

For the Boston Recorder.  
COLLEGES IN MASSACHUSETTS.—NO. I.

It is known to the public, that in the westerly part of the State, about sixty miles from each other, are two Literary Seminaries; one, a chartered Institution in Williamstown; the other, without a charter in Amherst—and also, that each of them contains a respectable number of scholars in the several classes, who, under the direction of able instructors are pursuing the high & useful branches of science and literature taught in the best colleges in our country.

The vigorous and persevering efforts made to rear and establish the one, and to sustain and raise the character of the other, have awakened a lively interest in community; and, as might have been expected, have excited a greater measure of local feeling, in some instances, than appears absolutely needful, pleasant, or useful.

The consequence is, that hasty conclusions are formed, many crude ideas are expressed, and a variety of loose conjectures are floating in the public mind, in relation to the respective prosperity of these Institutions—things, which deserve little attention. What is more worthy our notice, are the deliberate and opposite opinions offered by men in high standing in society. Some predict, that the Institution in Amherst will sink before the rising prosperity of Williams College; and others, that the latter will fall before the growing importance of the former. Both of these opinions cannot be correct; and as far as they rest upon the persuasion, that the prosperity of either is the certain ruin of the other, it is soverely believed, that neither of them is well founded.

The general design of this number is to spread before the public mind certain reasons for the opinion, that both these seminaries will continue their operations where they are, and that it is desirable they should.

First. Both these Institutions will continue their operations where they are. In the view of candid and impartial men, present facts and appearances justify this opinion. Each of these seminaries have large and convenient buildings for the accommodation of students—an able president and well qualified professors—a respectable number of scholars—and, at present, in a state of increasing influence. Each of them has able and calculating men to manage its concerns and perpetuate its existence, while it has excited such an interest in the surrounding region, as to call forth liberal contributions and a free expression of favorable views and personal attachment. At the same time each is drawing to itself new friends and supporters, even from those ranks in society that have heretofore expressed a kind indifference to the interests of science. These facts render it more than probable, that both these colleges will be sustained. Fix your attention on either, and consider how much has been expended—how much weight of character is pledged—how much local strength and influence are accumulated for its support—also, what loss of property, what sacrifice of feeling, what disappointment of hope, would be the certain consequence of its failure; and you will scarcely doubt upon the subject. Indeed, I cannot name an instance, either of the failure or removal of a college under similar circumstances and against such a weight of opposing motives.

Secondly. It is desirable that both these seminaries should continue their operations where they now are. Men of sober thought must confess, that both are now furnishing greater facilities for scholars in general, and for Beneficiaries in particular—that both are conducting a greater number of young men to public usefulness—and that both are exerting a salutary and more extensive influence, in the section of country they occupy, than could be done by either of them alone. The region which surrounds each of these Institutions, has greatly changed in the lapse of fifty years, both in respect to population and wealth, and also, to science and literature. The standard of improvement is higher and continually increasing in every literary department. A desire for an enlarged education has become more frequent and ardent in our young men. From all quarters, we perceive an increasing demand for men of liberal education, to be teachers of every description, and to recruit the ranks of every learned profession, which are thinned by death. Should this course of things continue, it will not fail to create the necessity and furnish the means of establishing more colleges, than have been contemplated by the friends of literature. Instead, then, of anticipating the failure of either of these public seminaries, we may indulge the pleasant thought, that a kind Providence has raised them up for a time of need, and that their future operations will be crowned with different degrees of success and usefulness.

Take another view of the subject. Suppose the friends of Amherst should be constrained to give up all pretensions to a college; what would be the consequence? The college in Williamstown

would have an increase of scholars; but still the number would be far less, than the aggregate in both seminaries. They would also sustain no inconsiderable loss in the statement of those laudable efforts, which have arisen in part from an apprehension, that the college would fail without them. This measure would also discourage the friends of literature, and of charitable aid to pious Beneficiaries, in a large population around the other Institution. Their vigorous and laudable efforts for a worthy object, which have been marked with no ordinary degree of perseverance, would receive a most painful check.

On the other supposition, viz. that the friends of Williams College should be constrained to remove and unite their transferable property to the Institution in Amherst; what would be the tendency & result? It might add to the influence and respectability of that Institution, especially, by increasing the number of its scholars; but still the number must be less, than both would contain. Nor would it serve to increase, or even maintain that kind of local excitement for education and benevolent exertion, which has already procured, without legislative aid, nearly \$80,000, to establish a Collegiate Charity Institution in Amherst. At the same time, the removal of Williams College would discourage its supporters, and allay that ardent for diffusing useful knowledge and extending aid to Beneficiaries, which has been instrumental of bringing more young men to that College the present season, than in any other, for fifteen years.

On either supposition, then, material and extensive disadvantages would be felt in community; the benefit of action and re-action for advancing useful objects would be lost; nor could those local and selfish principles of our nature, which are powerful stimulants to action, be made favorably to bear upon the public good in promoting the cause of science and truth.

## "INDIAN FUNDS IN ENGLAND."

To the Editor of the Boston Recorder.

DEAR SIR.—In your paper of the 28th Dec. was a letter from a respected clergyman, containing an error of considerable magnitude. I should not, however, feel bound to notice it in this way, were it not of great importance, that all statements, with respect to charitable provisions and exertions, should accord precisely with facts. The letter represents, that "a respectable gentleman late from England," declared himself to be "personally acquainted with the trustees of a fund formerly created for the benefit of the Indians in New England; that its annual proceeds exceed \$200,000; that no appropriations have for long time been made; and that its existence is very little known in that country."

The representations of this English gentleman, appeared to me on reading them, to be wholly incredible. This annual income of more than \$200,000, would, according to the rate of interest in England, require a fund of at least four million four hundred and forty-four thousand dollars. This is by far the largest charitable fund the world ever saw, or is likely soon to see; and the time in which it was formed, (when was that time?) must have been infinitely more distinguished, than the present, for practical benevolence. But if it be incredible, that there should be so great a charitable fund; it is, if possible, still more incredible, that this fund should be "very little known," in the country where it exists. In what is it vested, that the mercantile world are ignorant of it? Who are the trustees; when, where, and how often, do they meet for business; by whom are vacancies filled; and to whom are they accountable? Why is little known and less said, by the intelligent and ardent and numerous friends of missions in England, respecting this wicked, unparalleled neglect of sacred funds? Besides, how has a society, once so famous, & now so powerful, become almost unknown?

From all that appears in this letter, it seems quite evident to me, that the society intended, is the "Society for the Propagation of the Gospel in Foreign Parts." This is the society named in the letter, as the "Honorable Company for promoting the Gospel among Indians in New-England." Concerning this institution, the following notice appears in the Lon. Miss. Register for May, 1813: "English Society for the Propagation of the Gospel in Foreign Parts."

"The unexpected success which attended the efforts of the Independents and Puritans to convert the N. American Indians, gave birth to this Society in 1647: 'which,' says Mosheim, 'in proportion to the increase of its number, influence, revenues, and prerogatives, has still renewed and augmented its efforts.' Before the troubles broke out which ended in the independence of the United States, the society employed nearly 100 Missionaries, beside catechists and schoolmasters, and expended from 4000 to 5000, per annum. Since that period its exertions have been much curtailed, and are now chiefly confined to Newfoundland, Nova Scotia, New Brunswick, and Canada. A wide field is, however, still open to the enterprise of the Society in the West-Indies. It employs, at present, between 40 and 50 Missionaries, and about the same number of catechists and schoolmasters, in whose support it expends about 3000, per annum."

The error of the English gentleman arose, doubtless, from the fact, that, in 1820, collections were made extensively in Great-Britain for this Society, in consequence of the King's Letter authorizing such collections. For aught that I know, \$200,000 were collected that year;—but then this revenue was but for one year, and came from no fund. Its annual income is, however, respectable, and is faithfully applied to the purposes for which it is raised; and the Society, so far from being very little known in England, was, till within a few years, the most noted Missionary Society in the world; and is now well known both in England and America, to the readers of Missionary publications.—There is but one other Society in England, which has for its object the conversion of American Indians. That is called the "New-England Company." The funds of this society are not large, nor its exertions great: the latter, however, correspond with the former. The society in Scotland is well known, and will be remembered as long as David Brainerd is remembered.

In short, I believe there is no Missionary Society in Great-Britain, that is not making the most of its funds whether those funds are large or small. R.

## DOMESTIC MISSIONS.

Extract of Letter to a Gentleman in Boston, from the Rev. Mr. G., dated

STATESVILLE, N. C. DEC. 5, 1822.

In March, this society and congregation voted unanimously to employ me half of the time for a year at their own expense. Two other congregations—the one 14, and the other 36 miles distant, were desirous of my labors the rest of the time. Considerations, too numerous to be mentioned here, united in producing conviction, that it was my duty to comply with the wishes of the people.

My health, though some of the time much impaired, has, in general, been such as to enable me to cultivate in my poor way, an extensive and promising field, in this part of our Lord's vineyard. It has not been my happiness to witness a revival of religion. But prospects at present, especially in one of my congregations, are very encouraging. One instance has recently occurred (a gentleman of wealth and respectability) of penitence; and, on Monday, attended the Monthly Concert of Prayer in his neighborhood. Several other persons exhibited much tenderness on the subject of religion. I regret, that my present engagements do not permit me to visit this place often than once a month. I am requested to preach to the people of color. Their masters have wished me to deliver a discourse to their servants on a week day, in order to satisfy them of their disin-

terestedness in giving them religious instruction. The example of these gentlemen, in the treatment of their slaves, merits the highest commendation. Though possessed of wealth, they have travelled from 2, to 4 or five miles, to assist in the instruction of a Sabbath-school. Both their children and servants repair, on the Sabbath, with equal alacrity and punctuality, to different apartments under the same roof for instruction. Whether it may be attributed to the influence of the Sabbath school, or to other causes, (for they are remarkably attentive to the morals and temporal wants of their servants,) I shall not pretend to determine; but it is certain that these gentlemen find much less difficulty in managing their servants, than some others in the same county, who have neglected the religious instruction of their slaves, and who do not exhibit an equal degree of attention to their morals and wants.

This is the annual Thanksgiving of New-York, Massachusetts, Vermont, and Maine. In imagination, I see nearly 2,500,000 people of different denominations, going to their respective houses of worship, to render unto Almighty God their public acknowledgements for the multiplied instances of his beneficence to the citizens of those States. I follow them from the public sanctuary to their families and retirements. I witness their devotions; I hear their praises; I contemplate the scene; until I almost unconsciously exclaim, why could we not have yearly a National Thanksgiving; and our rising republic exhibit the interesting spectacle of a great nation's uniting, to present their praises, their confessions and supplications to the ear of Infinite Goodness? I know not the feelings of others on this subject, but wherever I may spend my days, I shall never cease to recollect, with lively interest, the religious anniversaries of New-England.

## AMERICAN EDUCATION SOCIETY.

Receipts into the Treasury of the American Education Society, for December, 1822.

Female Benevolent Society, Columbus, N. Y.	10 Comfortables; 11 1-4 yds. Flannel;	2 00
Yards Cotton Cloth; 2 1-2 yards Tow Cloth; 1 pr. Linen Sheets; 10 1-2 pr. Pillow Cases; 5 Shirts; 1 Shitree; 6 pr. Socks;		6 40
1 pr. Linen Trowsers; 1 Coat; 2 Vests; 1 Flannel Shirt; 1 Hdck.; 2 pr. Suspenders; 1 pr. Mittens; 30 knots of thread; 2 Neck Hfks; and 1 Towel. Val. \$63 13.		5 21
Female Charitable Society, New-Ipswich, N. H.	1 woollen Bed-quilt; 1 woollen Blanket; 3 Calico Bed-quits; 1 pr. cotton Shirts; 3 pr. Pillow Cases; 2 pr. Pillows; 1 Sheet; 1 Waistcoat; 2 Flannel Waistcoats; 2 pr. Pantaloon; 7 Shirts; 4 pr. Footings; 1 pr. Gloves; 1 Hdck.; and 3 pr. Suspenders. Value \$50 00.	2 00
Friend, by Rev. Mr. Buckland, N. H.	Concert of Prayer, Dunstable, N. H.	6 40
Fem. Char. Soc. Philadelphia, Mass. 12 pair Footings; 1 pr. Pillow Cases; 1 Shitree; 2 Waistcoats; and Cash.		5 21
Chas. Box, kept by Miss Seabury's, Taunton, aged Widow, Gloucester, Mass. 6 pr. Socks; 2 Shirts; and 2 Cravats.		2 00
Benev. Reading Society, Sandwich, Mass. 4 Shirts; 4 Hdcks; 7 pr. Socks; and 1 Bed-quilt.		2 00
Month. Con. of Prayer, 1st Par. Gloucester, 37 91		21 16
Mon. Con. of Prayer, North Parish, Dennis, 21 16		4 25
Two Female Friends in Francisstown, N. H.		4 25
Females in do, surplus fund,		1 50
A. Townsend, Fitzwilliam, N. H.		1 00
Hezekiah Stone, do.		2 50
Miss S. Richardson, do. coll. in Chas. Box, Second semi-annual payment of the associated Circle of Industry, Newburyport,		2 62
Female Relig. Char. Soc. Charlestown, Ms. 32 62		20 00
Male Relig. Char. Society, do.		20 00
Aux. Education Society Groton, Mass.		5 00
Female Cent. Society, Bedford, N. H.		2 00
Chas. Box, kept in Mile Woodbury's School Room, Beverly, Mass.		3 00
Aux. Edu. Soc. of Young Men of Boston, 1000 00		7 75
Friend to Missionaries in Vermont,		4 00
Females of Park-st. Church & Congregation, Fem. Char. Soc. & others in Sturbridge, Ms. also, box Clothing.		

Life Subscribers.  
Rev. John R. Crane, from the Sisters' Society, Middletown, Conn. 40 00

Lert Glezen, Lenox, Mass. \$105 in sundry Beneficiaries' notes given to Soc. in Oct last.

A. P. CLEVELAND, Treasurer.  
No. 10, Merchants Row, Boston. \$1250 17

Extract of a Letter from Rev. Dr. WADDELL, President of Franklin College, Georgia, to one of the Directors of the American Education Society, dated Athens, Ga. Dec. 12, 1822.

"At a meeting of our Senatus Academicus, in November last, I applied to the Board for authority to educate as many as five young men of piety, in this College, who were in narrow circumstances, and had the Ministry of the Gospel in view, without any money being required for their tuition. To this proposition the Board, promptly and liberally acceded, and a law to that effect has been passed, which has afforded much pleasure to all the friends of religion, who have heard of it, here, as well as to my own mind. Since that time, two young men have come forward, on that footing. One from Union College, and one from North Carolina. We shall be glad to receive three more such young men as the American Education Society may think proper to commit to our direction."

Beneficiaries of the Society, in the first or second stage of education, to whom a course of climate is recommended, may make known their case to the Rev. Dr. Porter, Andover, Mass., or to the Agent; and they will receive immediate attention. Several of the finest young men, whom the Society has patronized, have died, when, if they could have had this offer made to them, in season, in all probability their valuable lives might have been saved. Athens is 94 miles west north west of Augusta, and is not subject to the acute diseases of this cold climate, nor to the fevers of the low country, at the south. It is an elevated, pleasant, and healthy situation; and the measure suggested by this extract from Dr. Waddell's letter is not more important to young men, who may avail themselves of this offer, than to the advancement of the general object of educating pious young men for the Ministry in Georgia.

For the Boston Recorder.

Mr. WILLIS.—The number of pious students who received degrees last fall, at the Colleges in the Northern States, is nearly as follows: perfect accuracy is not professed, but it may be safely stated, that the sum of the following numbers does not exceed the whole number of pious students graduated at the Colleges mentioned—because in relation to each College, when two numbers were given by the smallest number was taken to make this list. Burlington, two; Middlebury, fifteen; Hamilton, eight; Union, twenty-five; Williams, four; Amherst, three; Cambridge, four; Bowdoin, five; Dartmouth, thirty-two; Brown, fifteen; Yale, thirty; total one hundred and forty-three. The whole number of students graduated at the same Colleges, at the same time, was three hundred and seventy-two. By this statement, then, it appears, that nearly two fifths of the graduates, at these Colleges, last fall, were pious.—What Christian, who is praying for the desolations of Zion, can look at this fact without gratitude to God. Christians have been long praying that our literary institutions might become pure fountains. Where now shall the man be found as grateful in thanksgiving as he was anxious in prayer. Perhaps there may be some such in those destitute churches in the western country, which have been waiting six or eight years to obtain a pastor, and

have not obtained him; or among those pious parents, who are waiting, anxiously waiting, to hear that their prayers are answered, and their impatient sons in College have become pious, but why will not the whole Christian church as soon as this fact is published bring their offerings holy and acceptable to God, with one universal concert of praise. "He that offereth praise glorifieth God." Besides if there is reason to believe, that a part of this wonderful effect produced upon the Colleges, is in answer to prayer, then let Christians pray for the Colleges without ceasing. Let them pray in concert for this object. Let them pray earnestly. Let them pray in faith—and if as the officers of the Colleges testify, those young men, who are assisted by the charities of the Churches to obtain an education, have been of incalculable benefit, in promoting good order, and morality, and religion in our literary institutions, then let no man, who loves his country, or his offspring, or the Church, withhold his alms from Education Societies, unless his heart is closed up with avarice and infidelity.

The Annual Meeting of the Auxiliary Education Society of Young Men of Boston, was held at Tontine Coffee House on the evening of 1st inst.—Notwithstanding a severe snow-storm, the meeting was well attended.—By the Treasurer's Report, we were informed that \$1000, had been paid to the Treasurer of the Parent Society.

The following gentlemen were chosen Officers for the current year, viz.:  
WILLIAM F. GREENE, Esq. President.  
Rev. Benj. B. Winer, Vice-President.  
Benj. Seaver, Secretary.  
Wm. G. Lambert, Treasurer.

Directors.—Dr. E. Hale, Jr., Gilman Prichard, Jas. M. Russell, Charles Stoddard, William Sewall, Aaron Woodman, John Dane.

It was also stated that a Sermon will be delivered before the Society by Rev. JUSTIN EDWARDS, of which due notice will be given to the public.

Penitent Female's Refuge.—The third Annual Report of this institution, made at the close of last year, states, that seventeen females had been admitted into that asylum; of whom one had been reformed and restored to her friends; one had died; six had given evidence of reformation and were then employed at reputable places of service; two had left the Refuge dissatisfied; and seven remained with promise of doing well. Since this Report ten others have been admitted. The whole amount of subscriptions and donations had not exceeded \$462 72; while the expenses had been \$105 34 more than that sum. It is confidently hoped, that this asylum will hereafter call forth such liberal contributions as its benevolent object has a right to claim from a Christian community. [Continued.]

The Board of Missions for the Synod of South Carolina and Georgia, consists for the present year, of the following members: Rev. Wm. H. BARR, President; Rev. M. Waddell, D. D. 1st Vice President; Rev. G. Reed, 2d Vice President; Rev. A. W. Ross, 3d Vice President; Rev. Thos. Charlton Henry, Cor. Secretary; Rev. Hugh Dixon, Rec. Secretary.

## ANECDOTES.

The eldest daughter of Dr. Doddridge was a most lovely and engaging child. As she was a great darling with her family and friends, she often received invitations to different places at the same time. Her father once asked her, on such an occasion, what made every body love her so well? She answered, "Indeed, papa, I cannot think, unless it be because I love every body." This interesting child died before she had completed her fifth year.

A mother who had lately buried an only son, a fine boy, about five years of age, became almost inconsolable for the loss. It is remarkable that about four months before the child's death, he fixed his eyes upon his parent, and in an unusually serious manner said, "Mother!" "What, my dear?" she replied. "If you do not pray more, and read the scriptures more, God will take me away from you!"

A gentleman in Paris, superintendent of an institution for the instruction of deaf and dumb children, was asked by a friend to allow him to put a question to one of the children, with a view to ascertain his mental improvement. The request being complied with, he was desired to write his question, and affix it to the wall. It was this:—"Does God reason?" The child instantly wrote underneath with a pencil, "God knows and sees every thing. Reasoning implies doubt and uncertainty; therefore, God does not reason."

Sarah Healey, a little girl about eleven years of age, said to a relation who complained of poverty, "A man may go to heaven without a penny in his purse, but not without grace in his heart."

Dancing.—The Chinese have odd ideas of this amusement. When Commodore Anson was at Canton, the officers of the Centurion had a ball upon some court holiday;—while they were dancing, a Chinese, who very quietly surveyed the operation, said, softly, to one of the party, "why don't you let your servants do this for you?"

A country parish in New-Hampshire proposed to their pastor to raise his salary from \$250 to \$300 per annum. "Spare me, my Christian friends," replied the worthy man;—"it is a weary burden to collect my \$250; I should be worn to death by trying to scramble together the \$300."

Ordained.—On the 12th ult. to the pastoral care of the east church and society in Granby, the Rev. CHESTER CHAPIN. Introductory prayer by the Rev. Joshua Crosby.—Sermon by the Rev. Nathan Perkins, Jr.;—consecrating prayer by the Rev. Joseph Lyman, D. D.;—charge by the Rev. Harvey Smith, and concluding prayer by the Rev. Samuel Osgood. The day was fine—the concourse of people large—and the attention to the several exercises such as testified the deep interest which the audience felt in them.

## DEATHS.

In Rome, Madame MARIA LETITIA BUONAPARTE, 72, mother of the race of Buonapartes.—During the sway of her son, Napoleon, she accumulated immense wealth, which at her death she divided among her children and grand children. In Sohier, N. Y. Michael Makel, in the 103d year of his age, a respectable and useful member of the Society of Friends.

BISHOP HORNE'S COMMENTARY ON THE PSALMS, A New Edition, on fine paper and good type, to which is prefixed, a Memoir of the Author. Price \$3. It forms a thick 8vo. volume of near 700 pages. For sale by R. P. & C. Williams, Cornhill-Square. Jan. 4.

T. H. MILLER, Printer & Bookseller—Congress-St. Portsmouth, N. H. Receives Subscriptions for the Missionary Herald, published monthly—the Guardian and Sabbath School Repository, published monthly—Boston Recorder, published weekly—the new edition of Scott's Family Bible, now printing in Boston—and other valuable works. He has for sale, also, the publications of the New England Tract Society—the Christian Almanac, wholesale and retail—a good variety of Religious Books, and a complete assortment of School Books and Stationery, Bibles, Testaments, Children's Books, &c. Sabbath Schools, Libraries, &c. supplied on good terms. Book and Job printing well executed.—In press and will be published in January, 1823, an Arithmetic Catechism—second Edition—price 20 cts. 24 pages per doz.—Just published, Questions on the principles of good reading, in the English Reader, 6 1-4 cts.; 63 cts. doz. Dec. 28.

## PROPOSALS.

FOR PUBLISHING BY SUBSCRIPTION, A SYSTEM OF DIVINITY.

By D. D. L. D.—Second Edition.

S. CONVERSE, having contracted with the heirs of the late Dr. DWIGHT, for the right to publish his System of Theology, proposes to publish a Second Edition of that valuable work, in a new and improved form, and at a low price, as soon as suitable preparations for an extensive publication can be made. At the common sense, for force of intellect, for originality of thought, for clearness of method, for vigor and impassioned eloquence, for candor and catholicism, for a single eye to the Truth, for fervent Faith and Zeal for God, for love of the souls of men, for tenderness of feeling and of manner, for a clear and natural explanation of the more difficult doctrines of the Bible, and for noble and exalted views of God, of his attributes, of his Providence, of his works, especially his great work, the work of Redemption, of Jesus Christ as God-man, and of the glorious system of Truths unfolded in the Scriptures; Dr. Dwight has been surpassed by few men of any age, and of any country.—In English his work has passed through six or eight editions; it has been stereotyped both in London and Glasgow, and now stands unrivalled in excellence, as a complete System of Theology.

The first edition of the work was published in five octavo volumes, on small paper, and was put to subscribers at \$12 in Boards. The second edition will be published in four volumes on small paper type solid, and put to subscribers at \$10, the set, bound; or 8.50 in leather. The work will be as well executed in all respects, as that of the first edition, and the publisher offers himself that he has so far reduced the expense of the work as to bring it within the ability of a large portion of readers, to purchase, who have hitherto been deterred from buying from the high price of the Books.—It is designed to complete the edition and deliver it to subscribers, early the ensuing summer. New-Haven, Dec. 24, 1822.

The inhabitants of Boston and its vicinity will now have an opportunity of subscribing for this work, as the Agent is in town and will call on them for that purpose. Boston, Jan. 3d, 1823.

## LEATHER, BOOTS & SHOES.

Five hundred Hides Philadelphia Seal Leather; 250 do Horse Hides; 1000 Sheep Skins; 80 skins Morocco, Linings, Bindings, and Call Skins; Red Leather, from Tanneries in this vicinity; 400 pair Men's and Boy's best thick Boots, warranted equal to any ever offered in this market and calculated for winter wear. Also, an extensive assortment of Gentlemen's Fine Boots & Shoes, and all kinds of Shipping Shoes, for sale on good terms by JOSHUA HAYDEN and JOSHUA WALKER, warehouse, under the firm of HAYDEN & WALKER, WRIGHT, No. 18, Merchant's Row. 25 Dec. 14.

## FIRE INSURANCE.

THE President and Directors of the MERCHANTS' INSURANCE COMPANY, in Boston, inform the public, that their capital stock is Three Hundred Thousand Dollars, is all paid in, and is invested according to law—that they continue to make Insurance against Fire, as expressed in their policies, for sums not exceeding thirty thousand dollars on a risk.

Proposals for Insurance may be made verbally, or in writing. No particular form is necessary to be observed, but the applicant should give such a description of the premises to be insured, and such information, as may be necessary to enable the Company to make a just computation of the risk.

The circumstances that most generally affect the risk are the size and height of the building; the number of fires kept therein; the materials of which the walls of the buildings are composed; the materials of which the roof is composed; how occupied; whether connected with other buildings or separate; what other buildings are in the vicinity, so near as to increase the risk, and what the facility with which engines, ladders and water may be obtained, in case of fire.

Some of these facts may be best communicated by a plan, which may be easily sketched from memory, by any person acquainted with the premises, with sufficient accuracy to give an idea of the relative size, situation & connection of the buildings. Where Insurance is wanted on several buildings, it is necessary to state how much is wanted on each. The Company insure any sum on a building of property, not exceeding the full value of the destructible interest at hazard. They prefer, however, to insure something less than the full value. Insurances may be made on any kind of property, for account of the owner, and the policy assigned to any other person, as collateral security, with the Company's consent, or the loss may be made payable to any other person, when the policy is made.

Contingent interests may be insured, being described as such: as property mortgaged, or on which advances have been made, or responsibilities incurred.—Furniture and Household Goods, as well as buildings and Merchandise, may be insured. The premium is paid in cash on receipt of the policy. The loss is paid in cash, in thirty days after proof.

The proof required is such as shall be reasonable according to the nature and circumstances of the case; and if the parties cannot agree as to what is reasonable proof, it is to be submitted to arbitration, or determined by law, as the person insured shall prefer.

In Fire Insurance the Company pay all losses, however small, and they pay the whole loss, provided it do not exceed the sum insured, whether the property be fully insured or not.

The expense of Insurance on the safest class of brick buildings in Boston, is 25 cts to insure \$100 for a year, or \$2.50 per annum to insure \$1000. On the safest class of wooden buildings, such as Dwelling Houses standing alone, occupied by one family and not liable to be burned by any other building, the premium is half percent per annum. On the class of brick buildings above mentioned, it requires the premiums of four hundred years to pay a loss. On the class of wooden buildings, it requires the premiums of two hundred years, and this is on the supposition that there will be partial losses during the time; but a considerable portion of the premiums will be required to pay partial losses.

It appears evident therefore that the premiums demanded on these risks are very moderate. For risks of a more hazardous nature, the premium is increased in proportion to the augmentation of the hazard. The conditions on which this Company insures are believed to be as favorable and convenient to the assured, as they can be made, consistently with a due regard to the interests and security of the Institution.

The Company continue to make Insurance on Marine Risks as heretofore, for sums not exceeding Thirty thousand dollars on a risk. Further particulars may be known on application at the Office of the Company, Exchange-Street, corner of State-street and Exchange-Street. Letters directed to the Company containing proposals for Insurance, will receive immediate attention. Per order, MOSES L. HALE, Secy. Dec. 7.

NOTICE is hereby given that the subscribers to the estate of JONAS H. KEITH, late of Westbury, in the county of Plymouth, deceased, and who has taken upon himself that estate, and has given bonds as the law directs, and all persons indebted to the said estate, are hereby requested to exhibit the same, and call upon to make payment to the said subscribers, on or before the 15th day of January, 1823. ABEL KINGSMAN, Adm.